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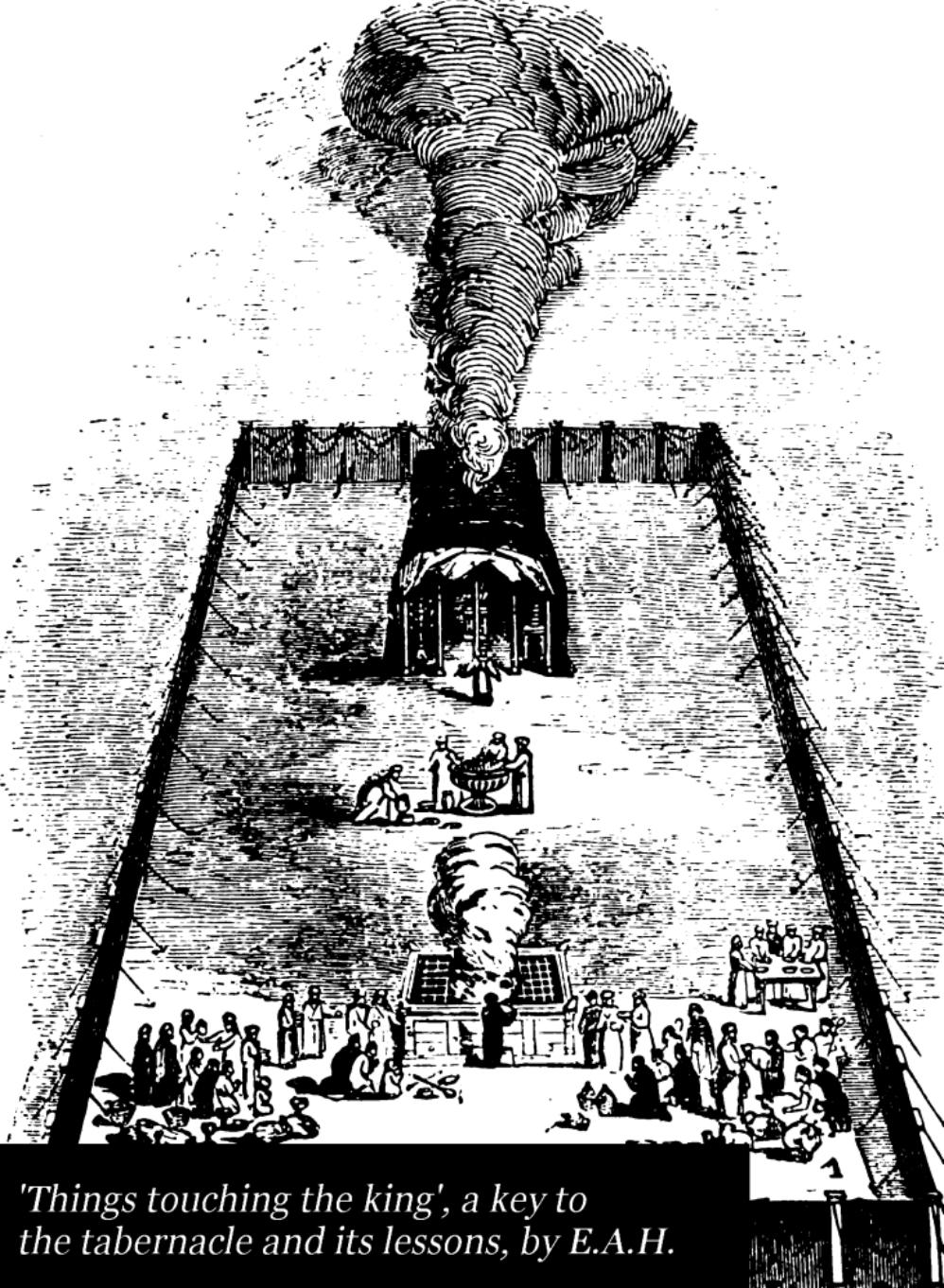
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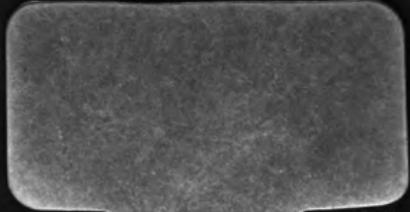


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the tabernacle and its lessons, by E.A.H.*

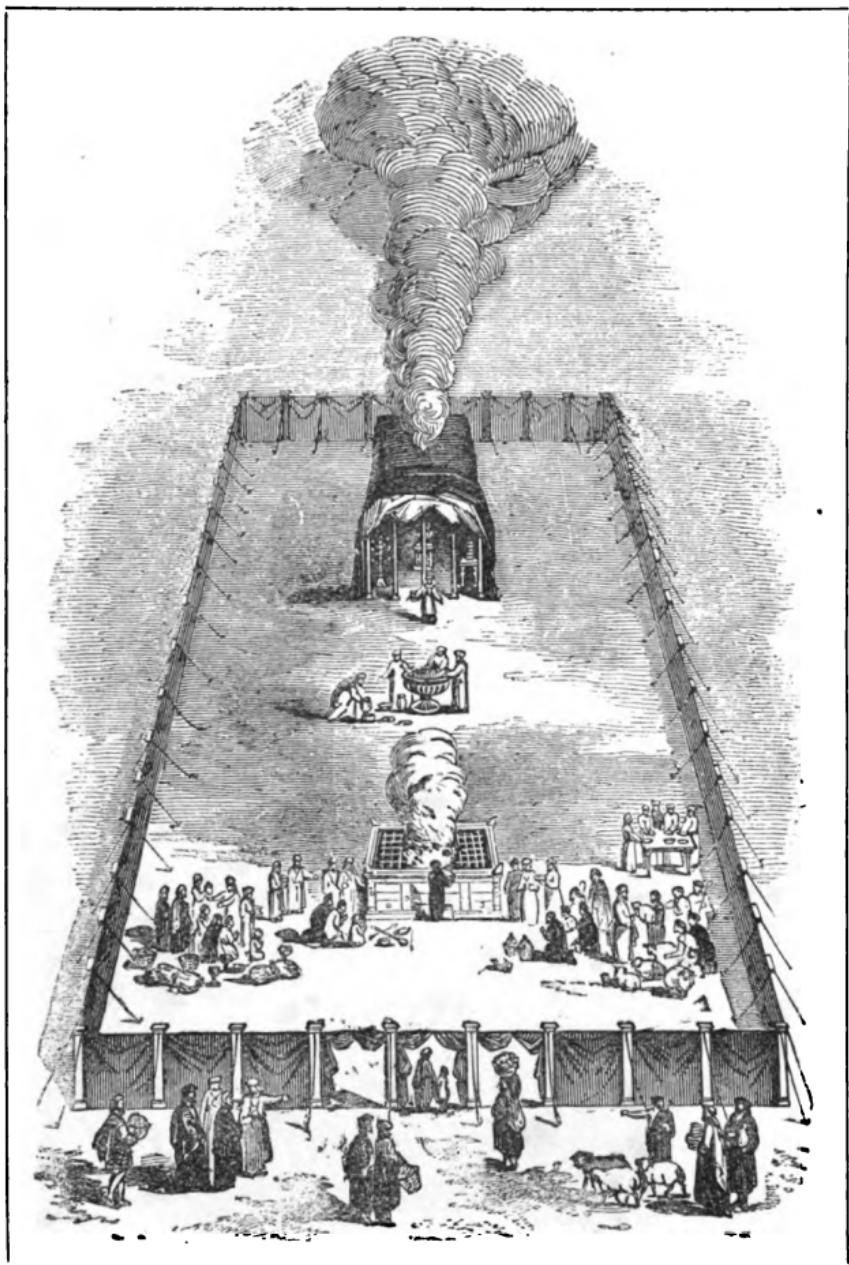
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133.

“THINGS TOUCHING THE KING.”

A Key to the Tabernacle

AND ITS LESSONS.

BY

E. A. H.



“WE WOULD SEE JESUS.”—*S. John xii. 21.*

LONDON:

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"I beseech Thee, shew me Thy glory."

Exodus xxxiii. 18. -



“Things touching the King.”

I.

THE TABERNACLE AND ITS LESSONS.

Read Ex. xxv. ; Heb. viii. ; Heb. ix. 1, 15-28.

“THE Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a FIGURE for the time then present, in which were offered both gifts and sacrifices, that *could not make him that did the service perfect*, AS PERTAINING TO THE CONSCIENCE ; which stood only in meats and drinks, and divers washings, and carnal ordinances (*marg. RITES or CEREMONIES*), imposed on them UNTIL *the time of REFORMATION*.

“ But CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, NOT MADE WITH HANDS, that is to say,

not of this building ; neither by the blood of goats and calves, but *by His own blood* He entered in *once* into the holy place, *having OBTAINED eternal redemption for us.*"

Ver. 22. "*Without* shedding of blood is NO remission. It was therefore necessary that THE PATTERNS OF THINGS IN THE HEAVENS should be purified with these ; BUT the heavenly things themselves with *better* sacrifices than these.

"For Christ is not entered into the holy places made with hands, which are the FIGURES of the true, but into heaven itself, there to *appear in the presence of God FOR US.*"

"We have such an High Priest, who is set on the right hand of the Majesty in the heavens ; a Minister of the sanctuary (*marg.* of holy things), and of the TRUE TABERNACLE, *which the LORD pitched,* and NOT man."

"For if *He were on earth,* HE should NOT be a priest. But now hath He obtained a *more excellent ministry,* by how much also He is the Mediator of a *better covenant.*"

**"God hath shined in our hearts, to give the
light of the knowledge of the glory
of God in the face of
Jesus Christ."**

2 Cor. iv. 6.



II.

THE OBJECT OF THE TABERNACLE.

“IN His Temple doth every one speak of His glory.” *Marg.*—EVERY WHIT OF IT UTTERETH HIS GLORY. (Psalm xxix. 9.)

(a) A dwelling-place for God in the midst of His people.

“*Let them make me a sanctuary, THAT I MAY DWELL AMONG THEM.*” (Exodus xxv. 8.)

(b) A meeting-place between God and men. (Exodus xxv. 22 ; xxix. 42 ; S. John i. ; Heb. ii.)

Note two special places where the LORD promises to meet His people.

i. “*Thou shalt put the MERCY SEAT above upon the ark, and THERE will I meet with thee, and I WILL COMMUNE WITH THEE FROM ABOVE THE MERCY SEAT, from between the two cherubims which are upon the ark of the testimony.*” (Exodus xxv.)

“CHRIST JESUS, whom God hath set forth to be a PROPITIATION [Gr. hilasterion, mercy seat, ιλαστήριον]

τίμιον, the propitiatorium, or mercy seat, on which God's presence rests, and which Jesus sprinkles with His own blood. Exodus xxv. 17; Heb. ix. 5] through faith in His blood." (Rom. iii. 24, 25.)

2. "This (lamb) shall be a continual burnt-offering throughout your generations *at the door of the tabernacle* of the congregation before the LORD: *where* I will meet with you, to speak *there* unto thee. And *there* I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." (Exodus xxix. 42, 43.)

"I AM THE DOOR: by ME if any man enter in, he shall be saved, and shall go in and out, and find pasture." (S. John x. 9.)

"I am THE WAY: no man cometh unto the Father, *but by me.*" (S. John xiv. 6.)

"THROUGH HIM we both have access by one Spirit unto the Father." (Eph. ii. 18.)

CHRIST HEREIN FORESHADOWED.

"The Word was made flesh, and dwelt (*marg.* tabernacled) among us, (and we beheld His glory, the glory as of the only begotten of the Father,) *full of grace and truth.*" (S. John i. 14.)

"For it pleased the Father that *in Him should ALL fulness dwell.*" (Col. i. 19.)

"Christ, in whom are hid all the treasures of wisdom and knowledge . . . For in Him dwelleth all the fulness of the Godhead bodily." (Col. ii. 3, 9.)

"God giveth not His Spirit by measure unto Him." (S. John iii. 34.)

"We see JESUS, who was made a little lower than the angels for *the suffering of death*, crowned with glory and honour; *that He by the grace of God SHOULD TASTE DEATH FOR EVERY MAN*. For it became Him, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For verily He took not on Him the nature of angels, but *He took on Him the seed of Abraham*. Wherefore *in ALL things it behoved Him to be made like unto His brethren*, that He might be a *merciful and faithful High Priest* in things pertaining to God, to *make reconciliation for the sins of the people*. For *in that He Himself hath suffered being tempted*, He IS ABLE to succour them that are tempted." (Heb. ii. 9, 10, 16-18.)

"Wherefore, holy brethren, partakers of the heavenly calling, CONSIDER the Apostle and High

Priest of our profession, CHRIST JESUS." (Heb. iii. 1.)

(c) Not only a *ground of meeting*, but one of RECONCILIATION. (Heb. ix.; Rom. iii. 19-31.) "How much more shall the *blood of Christ*, who through the Eternal Spirit offered Himself without spot to God, *purge your conscience FROM DEAD WORKS* to serve the *living God*? ONCE in the end of the world hath *He appeared to put away sin by the SACRIFICE OF HIMSELF*." "Then said He, *Lo, I come to do thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ ONCE FOR ALL*." (Heb. x. 10.)

"To declare His righteousness for the remission (marg. passing over) of sins, that He might be JUST, and the JUSTIFIER of him WHICH BELIEVETH IN JESUS." (Rom. iii. 26.)

(d) A ground of entrance into deepest and holiest communion with the Almighty. (Numbers vii. 89; Heb. x. 19-23.) "When Moses was gone into the tabernacle of the congregation to speak with God, THEN he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of the testimony, from between the two cheru-

bims : and he spake unto him." "Having therefore, brethren, boldness (*marg. liberty*) to enter into the holiest by THE BLOOD OF JESUS, by a new and living way, which He hath consecrated for us, *through the veil*, that is to say, His flesh ; and having an high priest over the house of God ; LET US DRAW NEAR *with a true heart in FULL ASSURANCE OF FAITH*, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us *hold fast* the profession of our hope *without wavering*; for *He is faithful that promised.*"

BUT THE ONE GRAND OBJECT OF THE TABERNACLE WAS TO SET FORTH CHRIST.

Christ—the WAY. (S. John x. 9; xiv. 6.)

Christ—the SUBSTITUTE. (Isa. liii. 5, 6; S. John x. 11; Rom. v. 8.)

Christ—the MEETING-PLACE between God and men. (2 Cor. v. 19.)

Christ—the SACRIFICE. (Heb. ix. 28; x. 12.)

Christ—the PROPITIATION. (2 Cor. v. 18; 1 S. John ii. 2; Rom. iii. 25.)

Christ—in His HUMILIATION. (Psalm xxii. 6; Isa. liiii. 5.)

Christ—in His DEATH—the ATONEMENT between God and man. (Rom. v. 10, 11; Eph ii. 15, 16.)

Christ—in His RESURRECTION, the LIFE of His people. (Rom. vi. 2-11; Col. ii. 12; iii. 1.)

Christ—as the GREAT HIGH PRIEST (Heb. iv. 14), entered within the veil for us (Heb. vi. 19, 20; ix. 24) as our representative Day's-man before the throne of God.

Christ—in the *glorious beauty* of HIS PERSON, “the chiefest among ten thousand, and *the altogether lovely.*” (Song of Sol. i. 3; v. 10, 16.)

In short, *from beginning to end*, the tabernacle speaks of CHRIST, its ALPHA and its OMEGA (Rev. i. 11.), its ALL IN ALL (Col. iii. 11.) Therefore, for explaining its mysteries, we must take CHRIST THE KEY-NOTE ; and bear in mind that everything we learn in connection with it is in order that *we may know HIM.* (Phil. iii. 10.)

“The Spirit of truth shall glorify me: for
He shall receive of mine, and shall
shew it unto you.”

S. John xvi. 13, 14.



III.

THE UNION BETWEEN CHRIST AND HIS CHURCH AS FORESHADOWED IN THE TABERNACLE.

TRULY a MYSTERY.

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But God hath revealed them UNTO us by His Spirit. The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given unto us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto

him: neither can he know them, because they are SPIRITUALLY DISCERNED." (1 Cor. ii. 7, 8, 10-14.)

"JESUS said unto them, *Unto you it is given to know the mystery of the kingdom of God.*" (S. Mark iv. 11.)

"*The revelation of the mystery*, which was kept secret since the world began, now is made manifest, according to the commandment of the everlasting God." (Rom. xvi. 25.)

"*Great is the mystery of godliness*: GOD WAS MANIFEST IN THE FLESH, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (1 Tim. iii. 16.)

"The fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that *now* unto the principalities and powers in heavenly places *might be known by THE CHURCH the manifold wisdom of God*, according to the eternal purpose which He purposed in Christ JESUS our Lord; *in whom we have BOLDNESS and ACCESS WITH CONFIDENCE by the faith of Him.*" (Eph. iii. 9.)

"(God) hath abounded toward us in all wisdom

and prudence; *having made known unto us the mystery of His will*, according to the good pleasure which He hath purposed in Himself: THAT in the dispensation of the fulness of times *He might gather together in one all things in Christ*, both which are in heaven, and which are in earth; even in Him." (Eph. i. 8-10.)

"By revelation (God) made known unto me the mystery; *that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel.*" (Eph. iii. 3-6.)

"We are members of His body, of His flesh, and of His bones. This is a great mystery; *but I speak concerning Christ and the Church.*" (Eph. v. 32.)

"That their hearts might be comforted, being knit together in love, and *unto all riches of the full assurance of understanding*, to the acknowledgment of the mystery of God, and of the Father, and of Christ; *in whom are hid* (as in the tabernacle) all the treasures of wisdom and knowledge." (Col. ii. 2, 3.)

"THE MYSTERY which hath been hid from ages and from generations *now is made manifest to His*

saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST IN YOU, *the HOPE OF GLORY.*" (Col. i. 26.)



"We have found Him, of whom Moses in
the law did write, Jesus of
Nazareth."

S. John i. 45.



IV.

THE DWELLING PLACE OF GOD WITH MAN.

“LET them make me a sanctuary, that I may dwell among them.” (Exodus xxv. 8.)

IN THE WILDERNESS.

“I will set my tabernacle among you, and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people.” (Lev. xxvi. 11, 12.)

IN SOLOMON'S TEMPLE.

“The word of the LORD came to Solomon saying, Concerning this house which thou art building . . . I will perform my word with thee . . . and I will dwell among the children of Israel, and will not forsake my people Israel.” (1 Kings vi. 11-13.)

IN THE FUTURE.

“I will make a covenant of peace with them ; it shall be an everlasting covenant with them ; and I will place them, and will multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them : yea, I will be their God, and they shall be my people.” (Ezek. xxxvii. 26, 27.)

“Sing and rejoice, O daughter of Zion : for, lo, I come, and I will dwell in the midst of thee, saith the LORD. And many nations shall be joined to the LORD in that day, and shall be my people.” (Zech. ii. 10, 11.)

“The name of the city from that day shall be, THE LORD IS THERE.” (Ezek. xlviii. 35.)

“The throne of God and of the Lamb shall be in it.” (Rev. xxii. 3.)

“He that sitteth on the throne shall dwell among them.” (Rev. vii. 15.)

“Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.” (Rev. xxi. 3.)

IN THE PRESENT.

The indwelling of each of the Three Persons of the Ever-blessed Trinity in the hearts of God's people.

GOD THE FATHER.

"I will dwell among the children of Israel, and will be their God." (Exodus xxix. 45.)

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, *with him also that is of a contrite and humble spirit*, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. lvii. 15.)

GOD THE SON.

I Tim. iii. 16; S. John i. 14.

"We know that He abideth in us, by the Spirit which He hath given us." (I S. John iii. 24.)

GOD THE HOLY SPIRIT.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; *even the Spirit of truth*; whom the world cannot receive, because it seeth Him not, neither

knoweth Him : but *ye know Him*; for HE DWELLETH WITH YOU, and *shall be in you.*" (S. John xiv. 16, 17.)

"The *anointing* which ye have received of Him *abideth in you*, and ye need not that any man teach you : but as the same *anointing teacheth you of all things*, and is truth, and is no lie, and even as it hath taught you, *ye shall abide in Him*. Ye have an unction from the Holy One, and ye know all things." (1 S. John ii. 20, 27.)

"He that establisheth us with you in Christ, and hath *anointed us*, is God ; who hath also sealed us, and given us the earnest of the Spirit in our hearts." (2 Cor. i. 21.)

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16.)

"The Holy Ghost dwelleth in us." (2 Tim. i. 14.)

"We see Jesus."

Hebrews ii. 9.



V.

MAN'S DWELLING PLACE IN GOD.

"THE priests went always into the first tabernacle, accomplishing the service of God." (Heb. ix. 6.)

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, YE ALSO, as living stones, are built up a spiritual house, *an holy priesthood*, to offer up spiritual sacrifices, *acceptable to God by Jesus Christ.*" (1 S. Peter ii. 4, 15.)

"He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge, my fortress : my God ; in Him will I trust. He shall cover thee with His feathers, and under His wings shalt thou nestle : His truth shall be thy buckler and thy shield. Because thou hast made Jehovah,

my refuge, thy habitation, no evil shall befall thee, nor any plague come nigh thy dwelling." (Psalm xci. 1, 2, 4, 9, 10.)

"In the time of trouble He shall hide me in His pavilion : in the secret of His tabernacle shall He hide me; He shall set me up upon a rock." (Psalm xxvii. 5.)

"Oh how great is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee before the sons of men ! Thou shalt hide them in the secret of thy presence (P.B.V. 'privily by thine own presence from the provoking of all') from the pride of man : thou shalt keep them secretly in a pavilion from the strife of tongues." (Psalm xxxi. 19, 20.)

"Thou art my hiding place ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance." (Psalm xxxii. 7.)

"Thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust (*marg. make my refuge*) in the covert of thy wings." How quiet ! how calm ! how safe !

It is said that science has discovered that three

miles below the surface of the sea the motion of a wave has never been felt since the creation of the world. So the nearer the soul is to the heart of JESUS, hidden in His wounded side, the happier, the calmer will it be, unruffled by any external circumstances.

“ Safe in the arms of JESUS,
Safe from corroding care,
Safe from the world’s temptations,
Sin cannot harm me there.
Free from the blight of sorrow,
Free from my doubts and fears,
Only a few more trials,
Only a few more tears.
Safe in the arms of JESUS,
Safe on His gentle breast,
There by His love o’ershadowed,
Sweetly my soul shall rest.”

“ When He giveth quietness, who then can make trouble?” (Job xxxiv. 29.)

“ Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.” (Isa. xxvi. 3.)

“ For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast

of the terrible ones is as a storm against the wall.”
(Isa. xxv. 4.)

“A MAN shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” (Isa. xxxii. 2.)

“There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from the storm and from rain.”
(Isa. iv. 6.)



**“Thou hast hid these things from the wise
and prudent, and revealed them
unto babes.”**

S. Luke x. 21.



VI.

LESSONS.

FIRST—CHRIST DWELLING IN US *is necessary to*

(a) Overcoming power. (Eph. vi. 10.)

“Ye are strong, and the *word of God abideth in you*, and ye have overcome the wicked one.”

(1 S. John ii. 14.)

(b) Holiness.

“In Him is no sin. Whosoever abideth in Him sinneth not.” (1 S. John iii. 6.)

“What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *Wherefore COME OUT from among them, and BE YE SEPARATE*, saith the Lord, and touch not the unclean thing; and I will receive you.”

(2 Cor. vi. 16.)

“Know ye not that your body is the temple of

the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.)

"Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone: in whom all the building fitly framed together groweth unto *a holy temple* in the Lord; in whom ye also are builded together for an habitation of God through the Spirit" (Eph. ii. 20-22.)

(c) Resurrection-life.

"Planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. vi. 5.)

"*If Christ be in you*, the body is dead because of sin; but *the Spirit is life* because of righteousness. But *if the Spirit of Him that raised up Jesus from the dead dwell in you*, He that raised up Christ from the dead shall also quicken your mortal bodies, *because* of His Spirit that dwelleth in you." (Rom. viii. 10, 11, margin.)

SECOND LESSON.

OUR ABIDING IN CHRIST is essential to (*a*) A *consistent life*.

“He that saith he abideth in Him ought himself also so to walk, even as He walked.” (1 S. John ii. 6.)

“Every one that hath this hope in Him (*i.e.* Christ) purifieth himself, even as He is pure.” (1 S. John iii. 3.)

“As ye have therefore received Christ JESUS the Lord, so *walk ye in Him*: rooted and built up in Him, and stablished in the faith, and abounding therein with thanksgiving.” (Col. ii. 6, 7.)

(*b*) Walking in the light.

“If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if *we walk in the light*, as He is in the light, *we have fellowship one with another*, and the blood of JESUS Christ His Son is cleansing us (*i.e.* moment by moment) from ALL sin.” (1 S. John i. 6, 7.)

“I am come *a light* into the world, that *whoso-*

ever believeth in me should not abide in darkness."

(S. John xii. 46.)

(c) Effectual prayer.

"If ye abide in me, and my words abide in you, ye shall ask WHAT YE WILL, and it SHALL BE DONE unto you." (S. John xv. 7.)

(d) Fruitfulness.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches : he that abideth in me, and I in him, the same bringeth forth much FRUIT : for severed from me, ye can do nothing." (S. John xv. 4,5.)

(e) The knowledge of Christ's love.

"Strengthened with might by His Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

(Eph. iii. 16-19.)

(f) Confidence at His coming.

"The Lord shall suddenly come to His temple.

But who may abide the day of His coming?"
(Mal. iii. 2.)

"Now, little children, *abide in Him*; that, when He shall appear, *we may have CONFIDENCE*, and not be ashamed before Him at His coming." (1 S. John ii. 28.)

"Herein is our love (*margin, love with us*) made perfect, *that we may have boldness in the day of judgment*; because *as He is, so are we* in this world." (1 S. John iv. 17.)

(g) Final Perseverance.

"You hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight: if *ye CONTINUE in the faith* grounded and settled, and be not moved away from the hope of the gospel." (Col. i. 21-23.)

THIRD LESSON.

WHO ARE THEY THAT ABIDE IN CHRIST? (Psalm xv. 1-5.)

(a) Those who believe in Him.

"Ye have not His word abiding in you: for whom He hath sent, Him ye believe not." (S. John v. 38.)

(b) Those who live upon Him.

“JESUS said, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, *dwellmeth in me*, and *I in him*. As the living Father hath sent me, and I live by the Father: so *he that eateth me, even he shall live by me.*” (S. John vi. 53-56, 57.)

(c) Those who have His Spirit.

“If any man have not the Spirit of Christ, he is none of His.” (Rom viii. 9.)

“Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” (Gal. iv. 6.)

“Hereby *know we* that we dwell in Him, and He in us, *because HE HATH GIVEN US* of His Spirit.”
(1 S. John iv. 13.)

(d) Those who sin not.

“Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.” (1 S. John iii. 6.)

(e) Those who keep His commandments.

“Jesus said, If a man love me, *he will keep my words*; and my Father will love him, and we will come unto him, and *make our abode with him.*”
(S. John xiv. 23.)

“*If ye keep my commandments, ye shall abide in my love.*” (S. John xv. 10.)

“*Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.*” (1 S. John ii. 5.)

“He that *keepeth His commandments dwelleth in Him, and He in him. Hereby* we know that He abideth in us.” (1 S. John iii. 24; 2 S. John 6-9; S. John viii. 31.)

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Rev. iii. 20.)

(f) Those who confess Jesus.

“*Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in Him.*”
(1 S. John iv. 15.)

(g) Those who dwell in love.

“*If we love one another, God dwelleth in us,*

and His love is perfected in us. God is love; and he that dwelleth in love dwelleth in God, and God in him." (1 S. John iv. 12, 16.)

Contrast with the above 1 S. John iii. 14, 15.

FOURTH LESSON.

The Eagle. (Job xxxix. 27-29.)

"Doth the eagle mount . . . and make her nest on high? She *dwelleth* and *abideth on the rock*, upon the crag of the rock, and the strong place. *From thence she seeketh the prey.*"

The Dove. (Song of Sol. ii. 14; Jer. xlvi. 28.)

"O my dove, that art *in the clefts of the rock*, in the secret places of the stairs, let me see thy countenance." "Dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth."

Ourselves. (1 Cor. x. 14; Isa. xxvi. 4.)

"That rock was CHRIST."

"Trust ye in the LORD for ever: for in the LORD Jehovah is the rock of ages." (*Marg.*)

GOD'S estimate of His people, and their position with regard to the world around, is ONLY to be seen from THE TOP OF THE ROCKS.

"From the top of the rocks I see him, and from the hills I behold him : lo, the people shall *dwell alone*, and shall *not be reckoned among the nations*. God hath blessed ; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel : the LORD his God is with him." (Numbers xxiii. 9, 20, 21.)

Note God's threefold purpose concerning the Church of Christ.

1. *To glorify Him by her beauty.*

"Christ loved the church, and gave Himself for it . . . that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing." (Eph. v. 25, 27.)

"Thou art all fair, my love ; there is no spot in thee." (Song of Sol. iv. 7.)

Compare the description of the seven-branched candlestick. (Ex. xxxvi.) *Flowers and fruit of gold.* "That they may adorn the doctrine of God our Saviour in all things." (Titus ii. 10.)

2. *To be fruitful in every good work.*

Compare S. John xv. Fruitfulness is only through union with Christ ; and as these *fruits* were made of *beaten gold*, so it is that *as we are*

pruned, and enter into the fellowship of Christ's sufferings, we bring forth good fruit unto everlasting life.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (S. John xv. 8.)

"Being filled with the fruits of righteousness, which are by JESUS CHRIST, unto the glory and praise of God." (Phil. i. 2.)

"No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. xii. 11.)

"That I may know HIM, and the power of His resurrection, *and the fellowship of His sufferings*, being made conformable unto His death." (Phil. iii. 10.)

"Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. vi. 22.)

"Ye are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." (Rom. vii. 4.)

Exactly in proportion as the branch is free from earthliness, a thoroughly empty channel, in like manner only can the life of Christ, the true Vine, circulate through it, and flow out in bearing rich clusters of fruit. The saintly Rutherford knew something of this truth when he exclaimed : “ Oh, the power and the joy of being nothing, having nothing, and knowing nothing but a glorified Christ up there in heaven, and of being ‘ careful for nothing ’ but the honour of His sweet name down here on earth ! ”

“ Oh, to be nothing—nothing !
 Only to lie at His feet ;
 A broken, emptied vessel,
 Thus for His use made meet !
Emptied, that He may fill me,
 As to His service I go ;
Broken, so that unhindered
 Through me *His* life may flow.”

3. *To be Christ's representative on earth*, letting His light shine conspicuously.

Thus in S. Matthew v. we find the candle giving “ light to *all* that are in the house,” as well as being “ a city set on a hill,” impossible to be hid.

Jesus said, “ I am the light of the world ” (S. John viii. 12), and to His people, “ *Ye* are the light of the world.” (S. Matt. v. 14.) Of Him S. John

writes (i. 10):—“That was the true Light, which lighteth every man that cometh into the world.”

As the moon reflects only the light of the sun, so the Christian’s sole light is that which is caught from the reflection of the “Sun of Righteousness.”

Just as he “with open face beholds as in a glass the glory of the Lord, and is changed unto the same image from glory to glory,” in like measure he *reflects* the light of Christ; and the deeper his communion with the Fountain of light, the brighter this light will shine, so that men will be compelled to take knowledge of him that he has “been with Jesus” (Acts iv. 13); and as of his divine Head, it will be said of him, “He could not be hid.” (S. Mark vii. 24.)

We see this in the history of Moses. When he had been on the mount, in the midst of the glory of the LORD, communing with God for forty days and forty nights, speaking with Him face to face (Exod. xxxiii. 11), as he returned to the children of Israel, “Moses *wist not* that the skin of his face shone while he talked with Him.” Absorbed in the divine light, Moses was an empty vessel—emptied of all self-consciousness; but how brightly

did the reflected glory shine through him ! for “when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone ; and *they were afraid* to come nigh him. . . . And till Moses had done speaking with them, he put a vail on his face. *But* when Moses went in before the Lord to speak with Him, *he took the vail off*, till he came out.” (Exod. xxxiv.)

Thus God’s call in Isaiah lx. 1, 2, is, “Arise, shine ; for thy light is come, and the *glory of the LORD is risen upon thee.*” Note the enabling power : “*The LORD shall arise upon thee*, and His *glory shall be seen upon thee.*”

S. Paul writes of Christians as being “enlightened” (Heb. vi. 4) and “illuminated.” (Heb. x. 32.)

“The glory thou hast given me,” said Jesus, “I have given them” (S. John xvii. 22); therefore God’s glory is to be manifested *in us* and *by us.*

God raised Christ from the dead, and gave Him glory. (1 S. Peter i. 21.) Now He has left the earth, and ascended into heaven, Christians are the only light God permits to be given and shed forth on the darkness around. Every believer is the representative of God on earth, as Christ is the repre-

sentative of His Church before the throne of God. "If," it has been well said, "we are not a golden lamp, let us at least imitate the glow-worm's spark."

Believers are *to BE light*. "Now are ye light in the Lord." Not only so; they are *to GIVE light*—"Walk as children of light." (Eph. v. 8.)

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory. . . Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God." (Isa. lxii. 1, 3.)

"*To GIVE light*, and *to SAVE life*." Such is the inscription on the Eddystone Lighthouse; and this is God's intention for a soul when He calls it "out of darkness into His marvellous light." If we disobey His command, some poor soul struggling amid the waves of this troublesome world, buffeted by the storms of temptation may be wrecked, and perish.

Again, let us remark one other point in the will of God concerning His people.

"I will be sanctified in them that come nigh

me, and before all the people I will be glorified.”
(Lev. x. 3.)

“This is the will of God, *even your sanctification.*”
(1 Thess. iv. 3.)

“The LORD hath *set apart* him that is godly for
Himself.” (Psalm iv. 3.)

*Separation from the world in union WITH A RISEN
CHRIST* is necessary to

(a) *God's reception of us.* (2 Cor. vi. 16-18.)

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Cor. vii. 1.)

“Ye shall not walk in the manners of the nation, which I cast out before you . . . I am the LORD your God, which have separated you from other people. Ye shall *therefore* put difference between clean . . . and unclean . . . and ye shall not make your souls abominable by any manner of living thing . . . which I have separated from you as unclean. And ye shall be HOLY UNTO ME; for I the LORD am holy, and have severed you from other people, THAT YE SHOULD BE MINE.” (Lev. xx. 23-26.)

“All such as had separated themselves . . . to

seek the God of Israel, did eat, and kept the feast of unleavened bread seven days with joy : for the LORD had made them joyful, and turned the heart of the king . . . to strengthen their hands in the work of the house of God.” (Ezra vi. 21, 22.)

(b) *Blessing.* (Isa. lvi. 3-7.)

“*Blessings . . . unto the utmost bounds of the everlasting hills . . . shall be on the . . . crown of the head of him that was separate from his brethren.*” (Gen. xlix. 26.)

“*Wherein shall it be known here that I and this people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are on the face of the earth.*” (Ex. xxxiii. 16.)

“*Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.*” (S. Luke vi. 22.)

(c) *True consecration.*

“*He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister; BECAUSE the consecration of God is upon his head.*” (Num. vi. 1-8.)

“Such an High Priest became us, who is holy, harmless, undefiled, *separate from sinners.*” (Heb. vii. 26.)

“Wherefore JESUS, that He might *sanctify* the people with His own blood, suffered *without the gate*. *Let us THEREFORE go forth UNTO HIM without the camp*, bearing His reproach. FOR here we have no continuing city, but we seek one to come.” (Heb. xiii. 12–14.)

(d) *Service.* (Exodus xxviii. 41.)

“The Lord spake unto Moses, saying, Speak unto Aaron and his sons, *that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in those things which they hallow unto me: I am the LORD.*” (Lev. xxii. 1, 2.)

“The LORD *separated* the tribe of Levi, *to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto Him, and to bless in His name. Wherefore Levi hath no part nor inheritance with his brethren; the LORD is his inheritance.*” (Deut. x. 8; Num. viii. 14.)

“Aaron was *separated*, that he should *sanctify the most holy things*, he and his sons for ever, to *burn*

incense before the LORD, to minister unto Him, and to bless in His name for ever." (1 Chron. xxiii. 13; 2 Chron. xxix. 11.)

"Be ye clean that bear the vessels of the LORD." (Isa. lii. 11.)

"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." (Acts xiii. 2.)

"Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you NEAR TO HIMSELF to do the service of the Tabernacle of the LORD, and to stand before the congregation to minister unto them?" (Num. xvi. 9.)

"If a man therefore purge himself, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." (2 Tim. ii. 21.)

"WHO then is WILLING TO CONSECRATE his service THIS DAY unto the LORD?" (1 Chron. xxix. 5.)

(e) *Receiving the inheritance.*

"God is able to build you up, and to give you an inheritance among all them which are sanctified," "by faith that is in me." (Acts xx. 32; xxvi. 18.)

"We beheld His glory."

S. John i. 4.



VII.

THE FREEWILL OFFERING.

Exodus xxv. 3-7; xxx.; xxxv. 21-29; xxxvi. 6, 7.

THIS consisted of—

GOLD, signifying *the Divinity of the Lord Jesus Christ*; His *excellence*; “*the mighty God.*” (Is. ix. 6.) “*The image of the invisible God.*” (Col. i. 15.)

“*The brightness of His Father’s glory.*” (Heb. i. 3.)

Fine Gold, the *Divine glory of Christ*; a *resurrection aspect*.

Thus all the furniture *inside* the tabernacle was overlaid with *gold*, showing forth the Divine nature and the inherent personal excellence of Christ.

The gold inwrought with the materials of the ephod (Exodus xxxix. 3) was its strength, and rendered it incapable of being rent asunder. In the gospel history we find the Divine nature blessed Lord curiously inwrought with the phases of His manhood, yet perfectly distin-

it. "Perfect God and perfect man; of a reasonable soul and human flesh subsisting; equal to the Father as touching His Godhead; and inferior to the Father as touching His manhood; who, although He be God and man, yet He is not two, but one Christ; One, not by conversion of the Godhead into flesh, but by taking of the manhood into God."

SILVER, representing the *perfect purity of Christ*, "without sin" (Heb. iv. 15), "without blemish, and without spot." (1 S. Peter ii. 18, 19.)

Thus the *boards* of the tabernacle rested upon *sockets of silver*, pointing to Him "who through the Eternal Spirit offered Himself without spot to God," whose blood therefore is able to purge our conscience. (Heb. ix. 14.) For God "made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." (2 Cor. v. 21.)

This silver was derived from the atonement money.

Compare Exod. xxx. 11-16 and 1 S. Peter ii. 18, 19, showing forth Christ the Ransomer from death. (Hosea xiii. 14; S. Matt. xx. 28.)

BRASS, typifying *Christ's sufferings in death.*
The Lord's earthly life of suffering and trial.

The *Pillars of the door* stood in *sockets of brass*, thus showing that Christ is the Door by virtue of His sufferings in death.

“Christ by His own blood entered in once into the holy place, having obtained eternal redemption for us.” (Heb. ix. 12.)

“I lay down my life for the sheep. Other sheep I have, which are not of this fold : them also must I bring, and they shall hear my voice ; and there shall be one fold, and one shepherd.” (S. John x. 15, 16.)

Brass has *great power of endurance*, and *sustains the action of fire*. So we find the *altar* on which the sacrifice of the burnt offering was consumed made of *brass*, illustrating Christ’s fiery trial.

“Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thy fierce wrath goeth over me.” (Psalm lxxxviii. 7, 16.)

“My days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass. . . . Because of thine indignation and wrath.” (Psalm cii. 3, 10.)

Christ trod “the winepress” “of the fierceness of the wrath of God” “alone.” (Compare Isa. lxiii. 1–3; Rev. xix. 15.)

“It pleased the LORD to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin. . . . The LORD hath made the iniquity of us all to meet on Him.” (Isa. liii. 6, *marg.* 10.)

“Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, . . . wherewith the LORD hath afflicted me in the day of His fierce anger.” (Lamen. i. 12.)

All the offerings had first to be brought to the brazen altar, teaching us that all access to God, and His acceptance of ourselves and of our services, rests solely upon the ground of Christ’s finished work in our behalf upon the cross. (Col. i. 20–22.)

In Revelation i. 15, the appearance of our Lord’s feet is described as being “like unto fine brass, as if they burned in a furnace.” “The word translated ‘fine brass’ is composed of two words; the one, the common word for brass, and the other derived from a root which signifies to flow, or to be liquid, or to melt. The true meaning of the

word, therefore, would be brass made liquid or melted. Now we find that the laver and his foot (Exod. xxxviii. 8), in which the priests washed themselves, was made of the looking-glasses of the women which assembled at the door of the tabernacle of the congregation. Working upon this idea, it is a discovery not many years old, that if you take the finest brass, such as mirrors were wont to be made of, and cast it into the furnace, you produce another kind of brass, which shall take on no rust, nor tarnish from exposure to water or weather of any kind. Of this the laver and his foot were made, to the end that, though filled with water, and even exposed to the action of the air, they might never tarnish."—EDWARD IRVING.

Beautiful picture of the unsullied life of Christ ! "Separate from sinners," and "no guile found in His mouth." (1 S. Peter ii. 22.) "The Holy One and the Just." (Acts iii. 14.)

The serpent which Moses erected, at God's command, for the healing of the Israelites, and to which our Lord refers as being a type of Himself, was also made of brass. (*Cf.* Num. xxi. 9; S. John iii. 14–18.)

BLUE denotes excellence; above the earth; divine

purity; the *hidden, heavenly life* of Christ. It is the *ethereal colour*. In Exod. xxiv. 10 and Ezek. i. 26, x. 1, the paved work under God's feet is described as “a sapphire stone,” “as it were the *body of heaven* in its clearness” (*or intensity*).

Pilate's testimony: “I find no fault in this man.” *The thieves'*: “This man hath done nothing amiss.” (S. Luke xxiii. 4-41.) *His own*: “Which of you convinceth me of sin?” (S. John viii. 46.) *S. Paul's*: “Undefiled, made higher than the heavens.” (Heb. vii. 26.)

Blue is considered to be the colour of *Revelation*, exhibiting the covenant love of God in Christ Jesus our Lord. (Rom. viii. 39, and Heb. 1, 2. Cf. Gal. iv. 4, with Gen. iii. 15; Rom. v. 8.)

PURPLE. This was the *royal colour*, representing the *kingly power of Christ*.

“Unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” (Heb. i. 8.)

“HE shall bear the glory, and shall sit and rule upon His throne; and HE shall be a Priest upon His throne.” (Zech. vi. 13.)

“He shall be great, and shall be called the Son

of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." (S. Luke i. 32.)

A curious coincidence might be mentioned with regard to the fact of the *purple* being derived from a *fish*.

The early Christians were accustomed to draw a rough picture of a fish to represent our Lord, *as a symbol of their faith in Him*.

The initials of the following Greek words spell the Greek word "*Ichthus*," *a fish*:

<i>Iησες</i>	... Jesus	...	I.	}
<i>Χριστος</i>	... Christ	...	CH.	
<i>Θεος</i>	... God's	...	TH.	
<i>υιος</i>	... Son	...	U.	
<i>σωτηρ</i>	... the Saviour	S.		

Ichthus.

SCARLET typified *the Atonement—redemption by the blood*.

Shewing the truth that "the blood is the life" (Deut. xii. 23), and "without shedding of blood is no remission" (Heb. ix. 22), illustrating the words of JESUS, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you"

(S. John vi. 53); and God had said, “It is the blood that maketh an atonement for the soul.” (Levit. xvii. 11.) “The church of God, which He hath purchased with His own blood. (Acts xx. 28.)

It is the *same word* as that translated in Job xxv. 6, Isaiah xli. 14, Psalm xxii. 6, “worm;” and “crimson” (Isaiah i. 18; Prov. xxxi. 21), the *crimson* dye being obtained from a *worm*. “Though your sins be as *scarlet* (*shahnee*, DOUBLE-DYED, as in margin, Proverbs xxxi. 21, tr. *double garments*, showing the *depth* of the dye) they shall be white as snow; though they be red like *crimson* (*tohlagh*, its *glaring* colour), they shall be as wool.”

It represents the *body of Christ's deep humility*. “I am a worm, and no man; a reproach of men, and despised of the people.” (Psalm xxii. 6.) “He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him . . . we esteemed Him not.” (Isaiah liii. 3.)

The scarlet prefigured His *humiliation*, His obedience unto death, His *lowliness*, His “bowing down as a *tottering wall*, and as a *broken hedge*,” as Psalm lxii. 3 is more correctly rendered, being the passive

voice of the verb—"How long will ye all combine together against a man, to slay Him who is like a bowing wall, and as a *tottering* fence?"

The *scarlet* is seen in the following verse :

"Thou hast known my reproach, and my shame, and my dishonour : mine adversaries are all before thee. Reproach hath broken my heart ; and I am full of heaviness." (Psalm lxix. 19, 20.)

And the *scarlet* and *purple* are found blended in the next four verses :

"Thus saith the LORD, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful." (Isaiah xlix. 7.)

"Christ JESUS, being in the form of God, thought it not robbery to be equal with God : but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. . . . He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name." (Phil. ii. 5-9.)

"JESUS, the author and finisher of our faith, for the joy that was set before Him *endured the cross*, despising the shame, and is *set down at the right hand of God.*" (Heb. xii. 2.)

"The Spirit of Christ . . . testified beforehand the *sufferings* of Christ, and the *glory* that should follow." (1 S. Peter i. 11.)

Wherever the *cherubim* are mentioned, these three colours of Blue, Purple, and Scarlet are spoken of in connection with them. The cherubim are an undoubted type of believers in JESUS. Observe merely one fact in reference. They were beaten out of the same gold, made of the very matter of the mercy-seat, shewing their union with Jesus in His death and through His finished work. (*Cf.* Exódus xxvi. 17-21; S. John xvii.; Romans vi. 3-11.) The colours were used in the ten curtains of cherubims in the vail; and the hanging for the door of the tent (Exodus xxvi. 1, 31, 36; xxxvi. 8, 35, 37); also in the hanging for the gate of the court (Exodus xxvii. 16; xxxviii. 18); in the ephod of the high priest, and in the curious girdle which secured it to the breastplate in the girdles worn by the sons of Aaron (Exod. xxxix.).

and in the cloths of service. Compare Exodus xxxix. with Numbers iv.

It is interesting to note in connection with this subject Exod. xxxv. 25, where the word “*woman*” is in *the singular number*. The *same* word which Adam spoke (Gen. ii. 23) when he said, “This is now bone of my bone, and flesh of my flesh : she shall be called *woman* (*isha*), because she was taken out of *man* (*ish*).”

“These beautiful colours were handled and spun by each woman. May there not be in this *a type of the Church*, the *woman*, who delights to trace the beauties of her *Lord*, and to handle in faith the word of life, which describes His loveliness, and the perfections of His character.”—H. W. SOLTAN.

FINE LINEN.—The *spotless, unsullied purity of Jesus.*

“In all points tempted like as we are, yet without sin.” (Heb. iv. 15.)

“The righteousness of the saints.” (Rev. xix. 8.)

“This is *His name* whereby *He* shall be called, The *Lord* our Righteousness.” (Jer. xxiii. 6.)

“This is *the name* wherewith *she* shall be called, The *Lord* our Righteousness.” (Jer. xxxiii. 16.)

“They shall put *my name* upon the children of Israel.” (Num. vi. 27.)

“All people of the earth shall see that thou art called by the name of the LORD ; and they shall be afraid of thee.” (Deut. xxviii. 10.)

“*Perfect through my comeliness* which I had put upon thee, saith the LORD God.” (Ezek. xvi. 14.)

“Made the righteousness of God in Him.” (2 Cor. v. 21.)

“In *their* mouth was found no guile: for they are *without fault before the throne of God.*” (Rev. xiv. 5.)

We might look at the *linen* as an emblem of the *Death and Resurrection of Christ*, and of the *Life we receive through His death.*

“Except a *corn of wheat* fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.” (S. John xii. 24.)

“If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” “Now if we be dead with Christ, we believe that we shall also live with Him.” (Rom. vi. 5, 8; 2 Tim. ii. 11.)

“Forasmuch then as Christ hath suffered for us

in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time to the lusts of men, but to the will of God." (1 S. Peter iv. 2.)

"Always bearing about in the body *the dying of the Lord Jesus*, that the *life also of Jesus might be manifested in our body.*" (2 Cor. iv. 10.)

GOATS' HAIR.—The goat was a *clean animal*. It was always used for the *sin-offering*, offered on behalf of Israel *collectively* on the great feast days. (See Num. xxviii. 11–30; Lev. xvi. 20–22.)

Also used by *individuals* for a *burnt offering* (Lev. i. 10), for a *peace offering* (iii. 12), and for a *sin or a trespass offering* (iv. 28, v. 6). A type of Christ, who was "*made sin* (or a *sin offering*, Heb. i. 3, x. 12) *for us*" (2 Cor. v.), BUT "*in whom is no sin.*" (1 S. John iii. 5.)

RAMS' SKINS DYED RED.—A clean animal, prefiguring JESUS, our sinless substitute, who "*by His own blood entered in once into the holy place, having obtained ETERNAL redemption FOR US*" (Heb. ix.); and "*having made peace through the blood of His cross . . . you that were sometime alienated*

and enemies in your mind by wicked works, now *hath He reconciled in the body of His flesh through death.*" (Col. i. 20-22.)

The *rams* were used in the *burnt offering*, and the *skins* belonged to the priest who offered it. (Ex. xxix. 15; Lev. vii. 8.)

Note also in the account of Abraham's intended sacrifice of Isaac: at the angel's command he lifted up his eyes, and beheld "a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering *in the stead of his son.*" (Gen. xxii. 13.)

The red blood ever presented by the Lord in virtue of His death to the Father.

"When I see *the blood* I will pass over you." (Ex. xii. 13.)

"Thou wast slain, and hast redeemed us to God by thy blood." (Rev. v. 9.)

"He was clothed with a vesture dipped in blood." (Rev. xiv. 13.)

BADGERS' SKINS.—"The *badger* was an unclean animal; supposed to have been identical with a seal found in the adjoining gulfs of the Red Sea."

The *skins* were used as the exterior covering of

the tabernacle—a covering which was exposed to all the changes of the weather, and to the dust of the desert.

This represents *the human body of Jesus*, “The Word made flesh” (S. John i.) ; whose “visage so marred more than any man, and His form more than the sons of men ;” who was “as a root out of a dry ground . . . no beauty that we should desire Him . . . despised and rejected of men ; a man of sorrows and acquainted with grief” (Isa. lii. liii.) ; “who, though He was rich, yet for our sakes became poor” (2 Cor. viii. 9) ; “and became obedient unto death, even the death of the cross.” (Phil. ii. 8, 9.)

SHITTIM WOOD, an *incorruptible* wood, showing forth the humanity of Jesus—His weakness, yet His incorruptibility. As “David, being a prophet, spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This JESUS hath God raised up.” “Thou shalt not suffer thine Holy One to see corruption. . . . He whom God raised again saw no corruption.”

The ark and its staves. (Ex. xxv. 10.)

The table of shewbread and its staves. (Ex. xxv. 23.)

The boards, bars, and pillars. (Ex. xxvi. 15, 26, 37.)

The altar of burnt offering and its staves (Exod. xxvii. 1), the altar of incense and its staves (Exod. xxx. 1), were all made in part, or whole, of the shittim wood, showing how the *human nature* of JESUS is intimately associated with all.

OIL FOR THE LIGHT.—“PURE oil olive BEATEN” (Exod. xxvii. 20) represents, doubtless, *the Holy Spirit of God*, through whose gracious influences our hearts are drawn to things above, and our lives made to redound to the praise and glory of God.

Its *purity* shows forth His perfection.

The olives must be *bruised* and *beaten* before the oil could be extracted ; so the Holy Spirit was not given but through the sufferings and after the death of Christ. “The Holy Ghost was not yet given ; because that JESUS was not yet glorified.” (S. John vii. 39.)

“I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you.” (S. John xvi. 7.)

"Thus it behoved Christ to suffer, and to rise from the dead the third day. . . . And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (S. Luke xxiv. 46, 49.)

SPICES for *anointing oil* and for *sweet incense* represent JESUS, whose "*name is as ointment poured forth.*" (Song of Sol. i. 3.)

Also *believers*, who "are unto God a sweet savour of Christ." (2 Cor. ii. 15.)

The *Incense*: the *all-prevailing merits* of JESUS. "Thou hearest me always." (S. John xi. 42.)

"Whatsoever ye shall ask the Father *in my name*, He will give it you." (S. John xvi. 23.)

"Through His name whosoever believeth in Him shall receive remission of sins." (Acts x. 43.)

The anointing oil. The Holy Spirit, which the Father gave not by measure to His Son (S. John iii.), Christ, the anointed; and as the "*precious ointment ran down from Aaron's beard and head to the skirts of his garments*" (Psalm cxxxiii.), so "*out of His fulness have all we received, and grace for grace*" (S. John i.); FOR we "*have an unction from the Holy One . . . and the anointing which*

(we) have received of Him abideth in (us);” and it is God who anointed CHRIST with “the oil of gladness above His fellows” (Heb. i.), who also “establisheth us *in Christ*, and hath *anointed* us.” (2 Cor. i. 21.)

The nine species which were used as ingredients in the holy anointing oil and perfume—“myrrh, cinnamon, calamus, oil olive, stacte, onycha, galbanum, frankincense” (Exod. xxxii. 23, 24)—have by some been thought to represent the *nine “fruits of the Spirit”* mentioned in Galatians v. 22, “Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

ONYX STONES, and stones to be set in the ephod and in the breast-plate.

Onyx, from a Hebrew root, signifying “to shine with the lustre of fire,” “a flashing forth of splendour.” A very precious stone. (See Job xxviii. 16; Ezek. xxviii. 13.)

Two onyx stones, engraved with the *names* of the children of Israel, were put upon the *shoulders* of *Aaron’s ephod* for *stones of memorial*, that *Aaron* should *bear their names* before the Lord. (Exod. xxviii. 9-12.) So Christ has entered “heaven

itself, now to appear in the presence of God for us." (Heb. ix. 24.)

As the *shoulder* is the *seat of strength*, so we read in Isaiah ix. 6, "The government shall be upon His shoulder;" and again in S. Matt. xxviii. 18, 19, the words of JESUS, "*All power is given UNTO ME* in heaven and in earth. *Go ye THEREFORE*, and make disciples of all nations . . . and, lo, *I am with you alway, even unto the end.*" He manifests His glorious power by taking up the weak things of the world, and by filling these chosen vessels with His own strength; He makes them mighty to the pulling down of strongholds, and casting down every high and exalted imagination, confounding the things which are mighty, and thus bringing all into captivity to the obedience of Christ. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. iv. 7.)

So S. Paul wrote—"Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me." "We also are *weak IN HIM*; for when I am weak, then am I strong." (2 Cor. xii. xiii.)

The *stones* set in the high priest's breast-plate were the *Sardius* (*Heb.* Odem), a red stone, red being the colour of *wine*, and also of *blood*. (Prov. xxiii. 31; 2 Kings iii. 22; Isaiah lxiii. 2.) It was engraved with the name of *Judah*, which signifies *praise*. God inhabits the praises of Israel. (Ps. xxii. 3.)

The Church is clothed with "the garment of praise" (Isaiah lxi. 3), in order that her "mouth may be filled with God's praise, and with His honour all the day." (Ps. lxxi. 8.) Praise founded on redemption by blood. (Rev. i. 5, 6.)

The *Topaz* (*Heb.* Pitelah). Its colour was rich yellow. It was engraved with the name of *Issachar*, "reward."

"I am thy shield and thy exceeding great reward." (Gen. xv. 1.)

"In keeping of His commandments there is great reward." (Psalm xix. 11.)

"He is a rewarder of all them that diligently seek Him." (Heb. xi. 6.)

The *Carbuncle* (*Heb.* Bareketh), from a root used for "lightning;" also translated "glittering," and it designates a stone of a *flashing redness*. Engraved with the name of *Zebulun*, "dwelling."

Of this stone Soltau remarks : “On the breast-plate of the high priest Zebulun shot forth with lightning splendour, combining the two thoughts of *our DWELLING in the presence of God*; and therefore shining out to give light to others.”

The *Emerald* (or *Chrysoprase*, Ezek. xxviii. 13, *marg.*), (*Heb. Nopheeh*), from an Arabic root, to transmit or pervade. Engraved with the name of *Reuben*, which signifies “See a son.”

Do we not find an illustration in S. John i. 35-37? “John stood and two of his disciples ; and LOOKING UPON JESUS as He walked, he saith, Behold the Lamb of God ! And the two disciples heard him speak, and they followed JESUS.” John the Baptist, gazing upon JESUS, had his mind and soul so filled with JESUS, that the effect of his remark upon the disciples was immediately to cause them to follow JESUS. He did not attract to himself, but being an empty channel, his mind all taken up with Jesus, the attracting power of Christ could so flow through the servant as to draw the followers to Himself as by a magnet.

So S. Paul wrote—“We preach not ourselves, but Christ JESUS the Lord.” (2 Cor. iv. 5.)

The *Sapphire* (*Heb.* Sappur), from a verb signifying to *scratch* or *polish*, hence to *write* or *number*.

In its colour of *heavenly blue*, and its meaning of *polishing*, “to *cut off* or *divide*,” and “the *separate place*” (*Ezekiel xli.*), it seems to pourtray the *heavenly calling of the believer; separation from the world*. “For our conversation, our citizenship, *is in heaven*; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body.” (*Phil. iii. 20.*)

It was engraved with the name of *Simeon*, “*hearing*.” “Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.” (*Prov. ix. 34.*)

“Mary sat at Jesus’ feet, and heard His word.” Jesus said, “One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.” (*S. Luke x. 39, 42.*)

The *Diamond* (*Heb.* Yah-ghalahm), from a root signifying “to *break in pieces*, or *bruise*.”

Indestructible as a stone, its peculiar feature being, that it exhibits the seven varieties of colour, and whichever way it be turned it always shines

and sparkles. “Troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed.” (2 Cor. iv. 7.)

Engraved with the name of *Gad*, “a troop.” Compare the blessings of Jacob (Gen. xlix. 19), and of Moses. (Deut. xxxiii. 20.)

“In all these things we are more than conquerors through Him that loved us.” (Rom. viii. 37.)

“Thanks be unto God which ALWAYS causeth us to triumph in Christ.” (2 Cor. ii. 14.)

The *Ligure*. (*Heb.* Leh-sham.) Engraved with the name of *Ephraim*, “fruitfulness.” “God hath caused me to be fruitful in the land of my affliction.” (Gen. xli. 52.)

This name has that remarkable *dual* termination as in the Hebrew “heaven,” and appears to express *double fruit, double increase*.

“From me is thy fruit found.” (Hosea xiii. 8.)

“I have chosen you, and ordained you, that ye should bring forth fruit, and that your fruit should remain.” (S. John xv. 16.)

The *Agate*. (*Heb.* Shvoo.) Engraved with *Mannasseh's* name, “forgetfulness.” Joseph gave this

name to his son. "For God, said he, hath made me forget all my toil, and all my father's house." (Gen. xli. 51.)

Reminding us of the word in Phil. iii. 13 : "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ JESUS."

Again, "Forget also thine own people, and thy father's house ; so shall the king greatly desire thy beauty." (Psalm xlv. 10.)

And once more this name may refer to the forgetfulness of the Church. "My people . . . have forgotten their resting-place." (Jer. l. 6.)

"My people have forgotten me days without number." (Jer. ii. 32.)

Yet to those who "have forgotten the LORD their God," God says, "Return, ye backsliding children, and I will heal your backslidings." (Jer. iii. 21, 22.)

The *Amethyst*. (*Heb. Agh-lah-mah.*) The name of *Benjamin*, "the son of my right hand," was engraved upon it.

The Lord's right hand is described as "glorious

in power, dashing in pieces the enemy" (Exod. xv. 6), "*saving*" (Ps. xvii. 7; xx. 6), "*upholding*" (Ps. xviii. 35; lxiii. 8), *full of righteousness*" (Ps. xlvi. 10; Isa. xli. 10), "*purchasing*" (Ps. lxviii. 14), "*planting*" (Ps. lxxx. 15), "*victorious*" (Ps. xcvi. 1), "*possessing length of days*" (Prov. iii. 16), and "*at thy right hand there are pleasures for evermore.*" (Ps. xvi. 11.)

God "raised Christ from the dead, and set Him at His own right hand in the heavenly places." (Eph. i. 20.)

Christ, the "*heir of all things . . . being the brightness of His Father's glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.*" (Heb. i. 3; xii. 2; x. 12.)

"We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." (Heb. viii. 1.)

Stephen, "*being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and JESUS standing on the right hand of God.*" (Acts vii. 55.)

"HIM hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v. 31; Col. iii. 1.)

The *Beryl* (*Heb.* Tarshish) from a root signifying "to break, or subdue." On it was engraved the name of *Dan*, or "Judgment."

May we not connect this with 1 Cor. xi. 31—"If we would judge ourselves, we should not be judged"?

"Bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 5.)

The *Onyx*. (*Heb.* Shoh-ham.) See above. The name of *Asher*, "blessedness," was engraved upon it. Compare Psalm i., "O the blessednesses" of the godly man with our Lord's beatitudes. (S. Matt. v.)

The *Jasper*. (*Heb.* Jahsh-pah.) The name of *Naphtali*, "wrestling," used in connection with *prevailing*, was engraved upon it.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. vi. 12, 13.)

"They shall fight against thee ; but they shall not prevail against thee ; for I am with thee, saith the LORD, to deliver thee." (Jer. i. 19.)

These *precious stones*, worn as a *breast-plate* upon the *bosom of the high priest*, represent to us THE PRECIOUSNESS OF THE CHURCH TO CHRIST, and her *nearness to His heart*; as in Psalm xl. 17, "the Lord thinketh upon me ;" literally, *carries me* on His heart ; and Isa. xl. 11, "carried in His bosom."

She is *redeemed* with the *precious blood of Christ*.
(1 S. Peter i. 18, 19.)

She is *built up* as living stones, upon "the chief corner stone, chosen of God, and *precious*." (1 S. Peter ii. 6.)

She has "*obtained precious faith*" (2 S. Peter i. 1), and the "*trial of her faith is more precious than gold which perisheth*." (1 S. Peter i. 7.)

The LORD'S *thoughts* to her are *precious*. (Psalm cxxxix. 17.)

To her He gives "exceeding great and precious promises." (2 S. Peter i. 4.)

She is *precious in His sight* (Isa. xlivi. 4.), and her sons are also *precious*, and compared to fine gold. (Lamen. iv. 2.)

Her blood is precious to Him (Psalm lxxii. 14); also, “*precious in the sight of the Lord is the death of His saints.*” (Psalm cxvi. 15.)

She goes on her way bearing the *precious seed of the word of Christ's gospel* (Psalm cxxvi. 6; S. Luke viii. 11); and *to her, HE who is despised and rejected of men* (Isa. liii.) is *preciousness.* (1 S. Peter ii. 7.)

F. B. Newton observes that the shoulder-pieces of the high priest, being all onyx, exhibited the alikeness of the saints in beauty, whereas the stones of the breastplate, by being so various, showed forth the diversity of gifts and glory in the saints.

These precious stones set forth the high and heavenly calling of believers, of which we read in Ephesians i.; and also by their variety of colour, the spiritual gifts bestowed upon the Church by the Holy Spirit, of which S. Paul speaks in 1 Cor. xii. Many members; but all alike baptized by the one Spirit into the one body of Christ, and to every member some gift, some special talent is given by the same spirit, in order that God may be glorified in the Church by Christ Jesus throughout all ages. (Eph. iii. 21.)

NOTE.—I would here gratefully acknowledge the assistance which I have derived from Mr. Soltau's valuable work on "The Tabernacle and the Priesthood."

A slight reference, in passing, may be useful in regard to the sacred numbers and their signification.

THREE is the emblem of the Deity, as illustrated by the triple blessing in Numbers vi. 24-27.

The Father, the Son, and the Holy Ghost; one God in Trinity and Trinity in Unity, even as the believer is himself a trinity in unity—spirit, soul, and body. As S. Paul writes—"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.)

FOUR is the number of Revelation.

There are four seasons, four ends of the earth (Gen. viii. 22; Ps. cvii. 3); four evangelists, and the holy city, New Jerusalem, "which lieth foursquare." (Rev. xxi. 16.) So also in the tabernacle there were four horns to the altar of sacrifice (Ex. xxvii. 1, 2), and four pillars of shittim wood, from which the vail was suspended (Ex. xxvi. 31, 32); and four pillars for the gate of the court. (Ex. xxvii. 16.)

Three *plus* four = SEVEN. Jehovah entering into covenant with His people. Thus we have the week consisting of seven days, the seventh day being especially God's own holy day of rest. (Gen. ii. 2; Ex. xx. 9, 10.)

Three *multiplied* by four = TWELVE. Israel the covenant people of God; e.g., twelve tribes of Israel, twelve precious stones on the high priest's breastplate. (Ex. xxviii. 15-21.) Twelve apostles, twelve foundations of New Jerusalem, and twelve gates of the city. (Rev. xx. 11-14.)

TEN. Completeness, perfection, plenteousness. Thus ten curtains of fine-twined linen enclosed the priests in the tabernacle, showing the plenteousness of the righteousness of God's providing. (Ex. xxvi. 1.) And the great day of atonement was the *tenth* day of the *seventh* month, showing the perfecting of God's covenant with His people. (Lev. xxv. 9.)

FIVE, or half-ten, tending towards perfection.

FIFTY, the year of release or jubilee, seven times seven and one, referring perhaps to eternity. Seven dispensations of servitude were succeeded by the *eighth*, which was one of freedom. (Levit. xxv.)

**“That we might know the things that are
freely given to us of God.”**

I Cor. ii. 12.



VIII.

FIRST LESSON.

THE tabernacle, being *a type of Christ*, God's FREE GIFT, "those who contributed to it (says Soltau) must show some faint token of the same liberal spirit."

"Thanks be unto God for His *unspeakable gift.*"
(2 Cor. ix. 15.)

"I will heal their backslidings; I will love them freely." (Hosea xiv. 4.)

"Not as the offence, so also is *the free gift.* For if through the offence of one many be dead, *much more* the grace of God, and the *gift by grace*, which is by one man, Jesus Christ, hath abounded unto many." (Rom. v. 15.)

"*Justified freely by His grace* through the redemption that is in Christ Jesus." (Rom. iii. 24.)

"*Whosoever will,* let him *take* of the water of life *freely.*" (Rev. xxii. 17.)

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also *freely* give us all things?" (Rom. viii. 32.)

The word "willing" is also translated "free." (2 Chron. xxix. 31; Psalm liv. 6; S. Matt. x. 8.) "Freely ye have received, freely give."

"Liberal" (Isaiah xxxii. 5, 8; 1 Cor. xvi. 3), trans. Gr. "gift;" (2 Cor. viii. 2), trans. Gr. "simplicity."

"Nobles." (Num. xxi. 18; Psalm lxxxiii. 11.)

"Princes." (1 Sam. ii. 8.)

"They offered an offering to Jehovah" (Exod. xxxv.) ; lit. "waved a wave-offering" to Him.

In a *wave-offering* the action of waving denoted that the offering was passed to and fro before the Lord's eyes, so that He might scrutinize every part. (Heb. xiv. 13; Prov. xx. 27; Ps. xliv. 21; cxxxix. 23.)

A *heave-offering* was *lifted off the earth* in token of its separation to Jehovah, teaching the necessity of consecration." (Col. iii. 1.)

SECOND LESSON.

No service is acceptable to God, but that of a *free will*.

“*Serve God with a perfect heart and with a willing mind*: for the Lord searcheth all hearts.” (1 Chron. xxviii. 9.)

“In the day of thy power shall the people offer thee *freewill-offerings* with an holy worship.” (Ps. cx. ; P.B.V. ; Rom. xii. 1 ; S. John vii. 17 ; 1 Tim. vi. 18.)

Hearty. “They came, every one whose *heart* stirred him up,” “whose heart made them willing to bring for all manner of work.” (Ex. xxxv. 21, 29.)

“The people rejoiced, for that they offered willingly, because with perfect heart they offered unto the Lord.” (1 Chron. xxix. 9.)

Soltau remarks : “The willing heart was stamped upon each gift presented to the **LORD**.”

“Every man *according* as he had purposed in *his* heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver.” (2 Cor. ix. 8.)

“*Whatsoever ye do, do it heartily, as to the LORD.*” (Col. iii. 23.)

The *special* work is immaterial (*v.* 29); “*all manner of work,*” for we can serve JESUS *anywhere*, and *in whatsoever* we do.

“These were the potters, and those that dwelt among plants and hedges: *there they DWELT WITH THE KING* for his work.” (1 Chron. iv. 23.)

“Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.” (Col. iv. 17.)

“Doing the will of God *from the heart*” as “*servants of Christ;*” render obedience to your earthly masters. (Eph. vi.)

“Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom. xii. 1.)

“In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, yea, and *beyond their power*, they were willing of themselves; praying us with much intreaty that we would receive the gift, and the fellowship of the ministering to the saints. And this they did, not as

we had hoped, but FIRST *gave* THEIR OWN SELVES to the LORD." (2 Cor. viii.)

"An offering of a free heart will I give thee, O LORD, and praise thy name, O LORD, because it is so comfortable." (Ps. liv. 6, P.B.V.)

Note the history of Gideon. (Judges vi. 11.) His reply to God's command was, "Oh my Lord, wherewith shall I save Israel? behold *my family is poor* in Manasseh, and *I am the least* in my father's house. And the LORD said unto him, *Surely I will be with thee.*" "Go in this thy might."

"If there be *first* a willing mind, it is accepted, according to what a man hath, and not according to what he hath not." (2 Cor. viii. 12.)

CHRIST'S meat was to do His Father's will." (S. John iv. 34.)

And Job said, "I have esteemed the words of His mouth *more* than my necessary food. (Job xxiii.)

The GREAT SECRET of all service is this: "*Perfect in every good work to do His will.*" (Heb. xiii. 21.)

David prays, "Teach me to do thy will." (Ps. cxliii. 10.)

S. Paul exhorts us that we "*be not unwise, but understanding what the will of the Lord is.*" (Eph. vi. 17.)

Following the example of Christ: "I seek not mine own will, but the will of the Father which hath sent me." (S. John v. 30.)

"I delight to do thy will, O my God; yea, thy law is within my heart." (Psalm xl. 8.)

"Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." (S. Luke xxii.)

(a) Our seeking God must be *hearty*.

"When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. (Ps. xxvii. 8.)

"Blessed are they . . . that seek Him with the whole heart." (Psalm cxix. 2, 10.)

"Judah sought Him with their whole desire, and He was found of them." (2 Chron. xv. 15.)

(b) Our *turning to God*.

"Treacherous Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD." (Jer. iii. 11.)

"I will give them an heart to know me, that I am the LORD, and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." (Jer. xxiv. 7.)

(c) The fear of God.

"Thus shall ye do in the *fear of the Lord*, faithfully, and with a *perfect heart*." (2 Chron. xix. 9.)

(d) Love to God.

"Thou shalt love the **LORD** thy God with all thine heart." (Deut. vi. 5.)

See the history of *Josiah*. "Like unto him there was no king before him, that turned to the **LORD** with all his heart, and with all his soul, and with all his might, according to all the law of Moses." (2 Kings xxiii. 25.)

"Be ye whole-hearted, *for I am whole-hearted*."

(1 S. Pet. i. 16.)

Love to men.

"Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently," (1 S. Peter i. 22.)

(e) Observing God's commandments.

"Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." "I will keep thy precepts with my whole heart." (Psalm cxix. 34, 69.)

(f) *Prayer.*

"I cried with my whole heart." (Ps. cxix. 145.)

"Follow righteousness, faith, charity, peace, with them that *call on the Lord* out of a *pure heart.*"

(2 Tim. ii. 22.)

(g) *Praise.*

"I will praise thee, O LORD, with my whole heart." (Psalm ix. 1.)

"Whoso offereth praise glorifieth me." (Ps. l. 23.)

(h) *Service.*

"What doth the LORD thy God require of thee, but . . . to *serve the Lord thy God with ALL THY HEART, and WITH ALL THY SOUL?*" (Deut. x. 12.)

"Thine eyes shall behold the King in his beauty: they shall behold the land that is very far off."

Isaiah xxxiii. 17.

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